1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

157 731x wondered, therefore, that I should now hear Faris so excitedly wrangling with someone. But when I stepped round the tent and saw him, I was undeceived. He stood with clenched fists, his face raised to the sky, in an attitude of supplication. He obviously believed himself secure from human observation, and it was obvious also that he conversed with no human being.

731x 782 •771 He spoke to God, and his prayer was an expression of the anguish of his soul.

"Thou art merciful," I heard him cry. "Thou seest that our suffering and our dying have become cruel. We are starving to death. The helpless have no hope except in Thee. . . ."

Faris was a Muslim in name only. He cried out like a child to his Father. He implored—and raged in turn. He stamped his feet and clenched his fists in impotent fury. He bowed his head in humility—he raised his eyes in anger, but he also wept bitterly. He stretched out his empty hands, crying: "O Lord, the people perish, men and beasts starve, give pasture—give water—give bread —give peace. . . ."

731x Without letting him see me, I slipped back to his tent. I sat down by the hearth and poked with the fire-irons in the glowing dung, and held out my hands over it. Involuntarily I folded them and thought of the childlike faith of Faris, and I too begged God for aid. "Thou must help—the need is great; the herds are starving and the nation is dying."

When I raised my eyes, Faris stood before me. "Thou art sad, my Brother?" he asked affectionately.

I rose and grasped his proffered hand. "No," I said.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

CHAPTER V

FOOD

261 All the Rwala are familiar with hunger and fear it, since they know that it is difficult for the hungry to overcome those who have eaten their fill. They have a saying: "The attack of the sated on the hungry is very vile, *fatt aš-šabʿân ʿala-l-ǧêʿân fatten žûwi.*" But nobody can see hunger, and therefore nobody can deride a hungry man as easily as one who is naked or insufficiently clothed. If a man comes half-naked to his true friend, it grieves him, for either the man has been robbed or else he pays no heed to the dictates of decency; hence the saying: "Go hungry to your friend, but do not go naked to him; *it rafîžak ǧêʿân w-lâ taʾtîh ʿarijân.*"

261 771 The Rwala know that Heaven is the abode of God who looks after them and supplies them with food, while the human enemy, who begrudges them everything, inhabits the earth upon which we walk. A father often reminds his son: "He who provides thee with everything dwells in Heaven; he who hinders thee dwells on the earth upon which thou walkest; *razzâḳ bes-semaʾ w-al-ḥâsed bel-waṭaʾ.*" It is useless to be overanxious about the things for which all long. On every occasion Allâh cries out to man: "O my servant, thou hast desires and I have desires, but all thou canst do is to carry out the things that I desire; *jâ ʿabdi ent trîd w-ana-rîd wlâ lak illa mâ-rîd.*" Man therefore comforts himself with the proverb: "I desire, but Allâh will nevertheless carry out what he desires; *ana-rîd w-allâh jaʿmal mâ jerîd.*"

261 577 609 Hunger forces a man to theft. To take from an enemy or a stranger all that he has is not a sin, but to steal anything from a neighbor or fellow tribesman is a sin, and Allâh does not bless the thing that He has forbidden, *mâ bârak allâh bel-ḥarâm.*

264 The Rwala eat regularly twice a day. Their main and most abundant meal is supper, *ʿaša.* They have this meal after sunset. Shortly before noon there is lunch, *ɣada'*, at which they merely drink milk or eat what is left of supper or a piece of bread from the previous day, *bâjet.* Only for im-

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

CHAPTER XIII

OMENS

NATURAL PHENOMENA AS OMENS

The Bedouin does not think deeply on religious matters and follows no rules in his religious observances. Nevertheless, he guides himself in all his social and private undertakings by certain fixed customs, observes the various natural phenomena, and pays heed to internal impulses and dreams which he holds to be signs or warnings sent to him by spiritual beings who wish him either good or ill. He is a firm believer in the existence of spirits and thinks it absolutely necessary to do all that is agreeable and avoid what is disagreeable to them. Woe to him, if he should anger them! To do so would frustrate all his undertakings. And anger them he would, should he not be careful in his words and actions nor give due regard to days of portent and certain signs both visible and invisible.

When a Rwejli despatches a man on an affair of importance, he must not use the word *"Ruḥ,"* "Go!" or "Run!" He must not say: "Ride in the direction of the settlement of Baḳ'a" or "of the al-Lmât wells." All these words invite death. For the verb *râḥ, ruḥ,* is used in connection with death or departure from this world. *Baḳ'a'* signifies a violent death, and *al-lmât* also reminds one of destruction, or death. Therefore they are likely to say *"Eršed"* for "Go!" or "Run," instead of *ruḥ* and to substitute for the topographical names Baḳ'a' or al-Lmât the term Ṭajjebt Ism, which, referring to a settlement or a well, means "the name is a good omen."

More important matters the Rwejli prefers to leave either till noon or at least till the dew has fully departed or to despatch them before the fresh dew has fallen. These times of the day he considers the most favorable, because the spirits are then resting. But there is no day without some meaning attached to it — it is either suitable for an undertaking or not. These significations are called *waǧba* or *waǧḥ*; the favorable ones being *zên*, the unfavorable *šên*. The best days on

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

Genuine Bliss Dwells with All True Believers 539x 577x

1. *Aṭ-ṭîb mâ hw bass maʿ aẓ-ẓaʿânina*
   mužassem ʿala rûs al-ʿejâl al-mefâliḥ
2. *bejt aš-šaʿar w-alli ḳaʿad leh bṭîna*
   al-ḥaẓar w-al-bedwân min habb leh riḥ.

1. Not with those only is bliss found who load tents and
   their fixtures on camels,
   But it is distributed also on the heads of those poor sons
2. Who live in tents of goat's hair or in the mud-brick huts,
   On settlers, on Bedouins, and on all on whom the wind
   blows.

The poet was an unknown orthodox Moslem; the reciter, Ǧwâd al-ʿÂni. It is a firm belief of the Rwala that honesty and, hence, both physical and spiritual welfare are to be found with them only. All the settlers from the ruler down to the slave are, in their opinion, nothing but hypocrites and full of low cunning, who misuse for their own benefit the religion as well as the power with which they are entrusted and who are a torment alike to the stranger and to themselves. For the Bedouins cannot understand why the settlers should be so eager to acquire both property and honors. A Bedouin's heart never longs for such vanities, for he knows that he may lose his life, the most treasured possession he has. Why, then, should he depend on riches and worldly dignities? The passionate hunt for wealth is, in the opinion of a Bedouin, the root of all the troubles and want of integrity among the settlers. Moreover, because the settlers are true Moslems while among the Bedouins Islam does not carry conviction, the latter consider Islam weak, as it cannot free the settlers from their miseries. In the two verses cited above the correctness of such Bedouin views is denied by an orthodox Moslem, who maintains that genuine bliss dwells with all true believers, *mefâliḥ* — that is, with people who live and act in accordance with their inner religious convictions. 2. *Habb leh riḥ* would mean with a Bedouin: "success or luck is blowing towards him"; to the settled Moslem it means anyone on whom the wind blows or who breathes, hence all men without distinction.

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